

The Sect of the Prán-náthís.—By F. S. GROWSE, *Bengal Civil Service,*
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The small and obscure sect of the Prán-náthís is one of the few, of whose literature Prof. Wilson, in his *Essays on the Religion of the Hindus*, was unable to furnish a specimen. This I am now in a position to supply, having obtained while at Mathurá a copy of one of the poems of Prán-náth himself, from the sole representative of the sect in that city. It is very curious, both from the advanced liberalism of its theological ideas and also from the uncouthness of the language, in which the construction of the sentences is purely Hindi, while the vocabulary is mainly supplied from Persian and Arabic sources. The writer, a Kshatriya by caste, lived at the beginning of the 18th century and was under the special patronage of Chhatrasál, the famous Rájá of Panna in Bundelkhand, who is commonly said by the Muhammadans to have been converted to Islám, though in reality he only went as far as Prán-náth, who endeavoured to make a compromise between the two religions. His followers are sometimes called Dhámís, from *Dhám*, a name of the Supreme Spirit or Paramátma. Like the Sikhs and several of the later Hindu sects they are not idolators, so far that they do not make or reverence any image of the divinity, but if they have any temple at all, the only object of religious veneration which it contains is a copy of the works of the founder. His treatises,—which, as usual, are all in verse—are fourteen in number, none of them of very great length, and bear the following titles: 1, The book of Rás; 2, of Prakás; 3, of Shat-rit; 4, of Kalas; 5, of Sanandh; 6, of Kirantan; 7, of Khulása; 8, of Khel-bat; 9, of Prakrama Illáhi Dulhan (an allegory in which the Church or 'Bride of God' is represented as a holy city); 10, of Ságar Singár; 11, of Bare Singár; 12, of Sidhi Bhása; 13, of Márafat Ságar; 14, of Kiyámat-náma. The shortest is the last, of which I now proceed to give the text, followed by an attempt at a translation, which I am afraid is not altogether free from error, as I am not much versed in Koranic literature and may have misunderstood some of the allusions. The owner of the MS., Karak Dás by name, though professing so liberal a creed, was not a particularly enlightened follower of his master, for I found it impossible to convince him that the Isa of the Korán, so repeatedly mentioned by Prán-náth, was really the same as the incarnate God worshipped by the English. Like most of the Bairágis and Gosains with whom I have talked, his idea was that the fiery and impetuous foreign rulers of the country were Súraj-bansís, or Descendants of the Sun, and that the sun was the only God they

recognized, as was evidenced by their keeping the Sunday holy in his honour.

But without further preface to proceed to the text of the poem. It stands as follows :—

॥ श्रीहरि ॥

बास उमत सु कहीयो जाइ ।
 उठों मोमिनो क्यामत आई ॥
 केहेतीऊ माफक कुरांन ।
 तुमारे आगे करू वयांन ॥ १ ॥
 जो कोइ घास उमत सिरदार ।
 षडे रछे हो ऊसियांर ॥
 वसियतनामे देवे सांघ ।
 अग्र्यरै सदी हासी वेवाक ॥ २ ॥
 वरकत दुनियां ओर कुरांन ।
 ओर फकीरोकी मेहरवांन ॥
 ए दरगाहसे आये वयांन ।
 जवरांइल लेजासी मकांन ॥ ३ ॥
 तिन दिन हासी अंधा धुंध ।
 द्वार तोवाके हासी वंध ॥
 कछ्या हासी ओर रेवेस ।
 तव कोइ किसीका नाही घेस ॥ ४ ॥
 अब कहे जीवाकी क्या रछ्या ।
 निसान क्यामतका जाहेर कछ्या ॥
 पातसाइ इसा वरस चालीस ।
 लिषा सिपारे अठाइस ॥ ५ ॥
 क्यां हिंदु क्यां मुसलमान ।
 सब एकठोर ल्यांवे इमांन ॥
 सो क्या हासी उठे कुरांन ।
 ये विचार देघों चित आंन ॥ ६ ॥
 नव से नवे ऊगे वितीत ।
 तव हजरत इसा आये इत ॥
 सो लिष्यां ग्यांरे सिपारे मांहे ।

मे घिलाफ वात कजगा नाहे ॥ ७ ॥
 रूहअलां पेहेने जामे दारे ।
 लिथ्यां कुरांने सेांइ हाये ॥
 ये लिथ्यां कठे सिपारे मांहे ।
 धोषेवाला जाये देषो ताहे ॥ ८ ॥
 ये जो वरंस इसाकी काही ।
 तिनकी तपसीर करदेउ सही ॥
 दस अग्यारै वारैके तीस ।
 इसा पातसाइ वरस चालीस ॥ ९ ॥
 सातर वरस ओर जो रहें ।
 सो तो पुलसरातके कहें ॥
 भोमिन चले विजलीकी न्यांत ।
 मुतकइ भी घोड़ेकी भांत ॥ १० ॥
 ओर जाहेरी उपन जो रहै ।
 इस विध तिनकों दोजक कहै ॥
 पुलसरात कही घाड़िके धार ।
 गिरे कटे नही पावे पार ॥ ११ ॥
 आंभियतसलूनमें कह्या ये ।
 ये जाये देषो दिल दे ॥
 ये जाहेर कह्या वयान ।
 हिरदे अंधे न सके पेहेचान ॥ १२ ॥
 दसइ इसां अग्यारै इमांम ।
 वारैसदीमे फजर तमांम ॥
 ये लिथ्या वीच सिपारे आंम ।
 तीसमां सिपाराकों नाम ॥ १३ ॥
 आये इसा महंमद ओर इमांम ।
 सवकोइ आये करो सलांम ॥
 पर ना देषों आंघों जाहेरी ।
 दिल दिदो देषो चित धरी ॥ १४ ॥
 अजाजीले देव्या वजूद ।
 तो आदमकों नकि सजूद ॥
 सेजदे कीये तिन वेहद ।
 सो सारही ऊये रद ॥ १५ ॥

जो उनने देयां आकार ।
 तोलागी लानत ऊआ घुआर ॥
 तव अजाजीले माग्यां वचंन ।
 के आदंम मेरा ऊआ दुसमंन ॥ १६ ॥
 उनकी ओलादकी मारों राह ।
 सवोके दिलपर हांड पातसाह ॥
 आदम अजाजीलसु ऐसी भइ ।
 आंठमे सिपारे जाहेर कहीं ॥ १७ ॥
 फेर तुम लेत वाहींकी अकल ।
 पर क्यां करों तुम जो वाहीकी नसल ॥
 तुम दजाल वाहेर दुलत ।
 वहे दीलपर वेठा ले लानत ॥ १८ ॥
 उपर माने ना हाये पेहेचान ।
 ऐ तुम सुनियो दिलके कान ॥
 हमेसा आवतहे जं ।
 अव भी फेर आये हे तू ॥ १९ ॥
 सव पेगंवर जहद घिलके ।
 बीच देघो दीदे दिलके ॥
 ओतो आयो हिंदुओ दरम्यान ।
 जिनकु तुम केहेते कुफरान ॥ २० ॥
 तुम लूणे अपने घिलके मांहे ।
 तामे तो साहेव आयां नाहे ॥
 जिनकों केहेते कांफर जात ।
 सो सवकी करसी सिपात ॥ २१ ॥
 रव ना रघे किसीका गुमान ।
 ओतो गरीबोपर मेहेरवान ॥
 परदा लिथ्या हजरतके रोये पर ।
 तिनकी क्यां तुमकों नाही घवर ॥ २२ ॥
 परदा लिथ्या वास्ते हिंदुओ मांहे ।
 पढे इसारत पावे नाहे ॥
 जो देघतहे जेर जवर ।
 सो हकीकत पावे क्योकर ॥ २३ ॥
 ऐसी हिंदुओकी कहे सिपात ।

आघर हिंदुओमें मुलकनवुवत ॥
 और आप हजरत रसालत पनाह ।
 सो तो जहद फकीरोमे पातसाह ॥ २४ ॥
 पांचमे सिपारे ऐह वयांन ।
 न मानों सो जाये देघों कुरांन ॥
 और हिंदुवा कितारोमे यौ कही ।
 बुधकलंकी आवेगा सही ॥ २५ ॥
 आयेके करसी एकरस ।
 मसरक मगरव होसी वस ॥
 कोई कहेसी दोउ क्या होसी एक वेर ।
 तिनका भी करदेउ नवेर ॥ २६ ॥
 सो इसारत घोले निज बुध ।
 विना हादी न पाईये सुध ॥
 घोड़ेको लिथ्या कलंकीकर ।
 ताको किनकों नहीं घघर ॥ २७ ॥
 जोतक कहे विजया अभेनंद ।
 सव कलजुगको करसी निकंद ॥
 अंजीर कहे इसा वुजरक ।
 सो आयेके करेसी हक ॥ २८ ॥
 जहद कहे मुसा वड़ा होये ।
 ताके हाथ कुठे सव कोये ॥
 सारोने रसम जुदी करलै ।
 सव वुजरकी धनीकी कहीलै ॥ २९ ॥
 युं उरभे जुदे नाम धर ।
 रव आलंमकी आया आघर ॥
 अपनी अपनी समभे सव ।
 जुदा न रह्यां कोइ अब ॥ ३० ॥
 सव कितारो दइ साघ ।
 जुदे नाम जुदी लिघी भांघ ॥
 सत असत दोउ जुदे कीये ।
 माया ब्रंछा चीझा ऐके दीये ॥ ३१ ॥
 दोनो जहांनमे थी उरभंन ।
 करम काउ सरियत चलंन ॥

करी हकीकत मारफत रोसंन ।
 साफ कीये आसमान घरंन ॥ ३२ ॥
 ब्रंछांडकों भांनो घेलाय ।
 सव जहांनको कियो मिलाय ॥
 गुहाइ घुदाकी घुदाइ देवे ।
 करे वयान ऊकंम सिर लेवे ॥ ३३ ॥
 सव पूजसी साहेव सरत ।
 कलांम अलां यु केहे वत ॥
 ये लिषा तीसरे सिपारे ।
 घेले अरस अजीमके द्वारे ॥ ३४ ॥
 लेलतकदरके तीन तकरार ।
 तीसरी फजरमे कारगुजार ॥
 रूहे फिरस्ते वजूद धरे ।
 लेलत कदरके माहे उतरे ॥ ३५ ॥
 घेर उतरी महीने हजार ।
 गिरो दोउ भइ सिरदार ॥
 ऊकंम दिया साहेव इनके हाथ ।
 भइ सलामती इनके साथ ॥ ३६ ॥
 केती गुहाई देउ कुरांन ।
 इनाइजूलनामे ऐह वयांन ॥
 तीसरी तकरारको भइ फजर ।
 ग्यारै सदी मे देघोगे नजर ॥ ३७ ॥
 ओर पेहेले सिपारेमें जो लिष्यां ।
 सो तुमो क्या नाही देख्यां ॥
 साहेदी कुंनकी देवे जोये ।
 घास उमतका कहीये सोये ॥ ३८ ॥
 अब जो कोइ हेावे घांस उमत ।
 देउ गुहाइ हो सावत ॥
 उडाये गफलत हीये सावधान ।
 छोड़े पढेका गुमान ॥ ३९ ॥
 हकलआकीन ओर मुनी जोय ।
 पेहले इमांन लरावेगा सोय ॥
 पीके जाहेर होसी साहेव ।

तव तो इमांन ल्यावेगे सव ॥ ४० ॥
 मिल दोजक जाहेर भइ ।
 नफा कीसीका न देवे कोई ॥
 ले हिरदे हादीके पाये ।
 कृत्रसाल यु कहे वजाये ॥ ४१ ॥
 प्र १ ॥ चो ४१ ॥ क्यामतनामाको प्रकन्य तमांम ॥ * ॥

Translation.

THE DAY OF JUDGMENT.

Go tell the chosen people ; Arise, ye faithful, the day of judgment is at hand. I speak according to the Kurán and make my declaration before you. All ye heads of the chosen people, stand up and attend. The Testament (*Wasíyat-nama*)* gives evidence : Eleven centuries shall be completed after the blessing of the world by the Kurán and by him who was merciful to the poor. A voice shall come from the tabernacle and Gabriel† shall take them to the appointed place. For three days there shall be gloom and confusion and the door of repentance shall be closed. And what ? shall there be any other way‡ ? Nay, no one shall be able to befriend his neighbour.§

Say now what shall be the duration of this life, and what the clear signs of the coming of the last day. Christ shall reign for forty years, as is written in the 28th sípára. Hindus and Musalmáns shall both alike bring their creed to the same point. And what shall come about, when the Kurán has thus been taken away ? this is a matter, which I would have you now attentively consider.

When 990 years are past, then the Lord Christ will come. This is written in the 11th sípára : I will not quote a word wrongly. || The Spirit of God (*i. e.*, Christ) shall be clothed in vesture of two different kinds ; so it is stated in the Kurán. This is in the 6th sípára ; whoever doubts me may see it there for himself. These now are the years of Christ, as I am going to state in detail. Take ten, eleven and twelve thirty times (that is

* *Wasíyat-náma* is, I believe, a general name including both the Kurán and the Hadís, which together make up the Muhammadan rule of faith ; but I have not been able to trace the particular tradition, to which reference is here made as specifying the exact number of years that are to elapse before Christ's second coming.

† Gabriel is accounted God's ordinary messenger, but here I should rather have looked for Isráfíl, whose duty it will be to sound the trumpet at the last day.

‡ *Reves* may possibly stand for *ravish*.

§ *Khes* is for *khwesh*, a kinsman.

|| In spite of this emphatic assertion, the quotation would appear to be incorrect, for the 11th sípára contains no such prophecy.

to say, $10 + 11 + 12 \times 30 = 990$). Then Christ shall reign 40 years. The other 70 years that remain (after $990 + 40$, to make up 1100) are for the bridge Sírát. The saints will cross it like a flash of lightning; the pious with the speed of a horse; but as for the merely nominal believers who remain, for them there are 10 kinds of hell;* the bridge Sírát is like the edge of a sword, they fall or they get cut in pieces, none cross over. This is stated in the *A'miyat-salún*; go and look at it carefully. The statement is clear, but your heart is too blind to see it. Christ stands for 10,† the Imám for 11, and in the 12th century there shall be the perfect day-break. This is written in the *A'm súpára*, which is the 30th.

When Christ, Muhammad and the Imám are come, every one will come and bow before them. But you should see not with the eyes of the body, but after reflection with the eyes of the soul. Azázíl saw in person, but would not bow to Adam. Though he had done homage times without number, it all went for nothing. When they saw his pride,‡ the curse was pronounced and he became an outcast. Then Azázíl asked a boon: "Adam has become my enemy. I will pervert the ways of his descendants and reign in the hearts of them all." Thus it was between Adam and Azázíl, as is clearly stated in the 8th súpára. You take after him in sense, but what can you do, since you are his offspring. You look for Dajjál§ outside, but he sits at your heart, according to the curse.

You have not understood the meaning of the above: listen to me now with the ears of the spirit. In like manner as He has always come, so will he come again. All the Prophets have been of Jewish race—look through them with the eyes of the soul—that is, they have sprung from the midst of Hindus, whom you call Káfirs. Search now among your own people; the Lord has never been born among them. The races, whom you call heathen, will all be sanctified through him. The Lord thinks scorn of no man, but is compassionate to all who are humble. A veil is said to be over the Lord's face. What, do you not know this? By the veil is meant 'among Hindus'; mere reading does not convey the hidden intention; if you look only to the letter, how can you grasp the spirit? Thus is declared the glory of the Hindus, that the last of the Prophets shall be of them. And the Lord Christ, that great Prophet, was the King of the poor Jews. This is stated in the 5th súpára; if you do not believe me, go and examine the Kurán yourself. It is also stated in the Hindu books that Budh Kalanki will assuredly come. When he has come, he will make all alike; east and

* This is the Hindu computation; the Muhammadans reckon only seven hells.

† This is intended to explain the curious calculation given above, ten, eleven and twelve multiplied by thirty.

‡ *A'kár* here would seem to stand for *āhamkár*.

§ *Dajjál*, here the spirit of evil generally, is properly the name of Antichrist.

west will both be under him. Some one will say, ‘ Will both be at once ? ’ This too I will clear up, explaining the intention to the best of my ability ; without a guide you would not get at the truth. Kalanki, it is said, will be on a horse—this every one knows—and astrologers say that Vijayábbinand will make an end of the Kali Yug. Now the Gospel says that Christ is the head of all, and that He will come and do justice. The Jews say, that Moses is the greatest, and that all will be saved through him. All follow different customs and proclaim the greatness of their own master. Thus idly quarrelling they fix upon different names ; but the end of all is the same, the Supreme God. Each understands only his own language, but there is no real difference at bottom. All the Scriptures bear witness that there are different names in different languages ; but truth and untruth are the two incompatibles, and Maya and Brahm have to be distinguished from one another. In both worlds there was confusion ; some walking by the law of Hindu, others by the law of Muhammadan ceremonial. But knowledge has revealed the truth and made clear both heaven and earth : as the sun has made manifest* all creation and harmonized the whole world : so the power of God bears witness to God ; he speaks and all obey. All who perform acts of religious worship, do them to the Lord ; the word of the Most High has declared it so. It is written in the third súpára that he opened the gates of the highest heaven.

The Lailat-ul-Kadr (or night of power) has three contentions : on the third dawn the judgment will commence. The spirits and angels will appear in person, for it was on that night that they descended : † the blessings of a thousand months descended also. The chiefs will be formed into two companies ; God will give them his orders and through them there shall be salvation. This is abundantly attested by the Kurán ; the statement is in the *Iná-anzal-ná* Chapter. After the third contention will be the dawn ; in the eleventh century it will be seen.

And what is written in the first súpára ? you must have seen that. They who accept the text *kun* are to be called true believers. Now if any one is a true believer, let him bear witness and prove the fact. Put off sloth ; be vigilant ; discard all pride of learning. ‡ He who hears with

* For *kheláya* I propose to read *khuláya* ; but even so, the meaning elicited is not very satisfactory.

† The allusions are to the chapter of the Kurán called the *Súrat-ul-Kadr*, which is as follows : “ Verily we have caused the Kurán to descend on the night of power. And who shall teach thee what the night of power is ? The night of power excelleth a thousand months ; therein descend the angels and the spirit by permission of their Lord in every matter ; and all is peace till the breaking of the morn.”

‡ The text *kun* is the parallel of the Mosaic phrase, “ And God said ‘ Let there be light,’ and there was light.”

perfect faith* will be the first to believe. Afterwards when the Lord has been revealed, *all* will believe. Heaven and hell will be disclosed, and none will be able to profit another. Lay your soul at your master's feet; this is what Chhatrasál tells you.

* *Hakk-ul-Yakín*, 'perfect faith,' is faith without seeing, which alone is meritorious; for all who see must perforce believe.

